

American Bible Society

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Specimen Verses  
from versions in different  
Languages and Dialects

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1885



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1885

SPECIMEN VERSES

FROM VERSIONS IN DIFFERENT

LANGUAGES AND DIALECTS

IN WHICH THE

*Holy Scriptures*

HAVE BEEN PRINTED AND CIRCULATED BY THE

AMERICAN BIBLE SOCIETY

AND THE

BRITISH AND FOREIGN BIBLE SOCIETY.



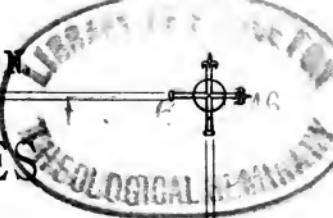
*"The Lord gave the word: great was the company of those that published it."*

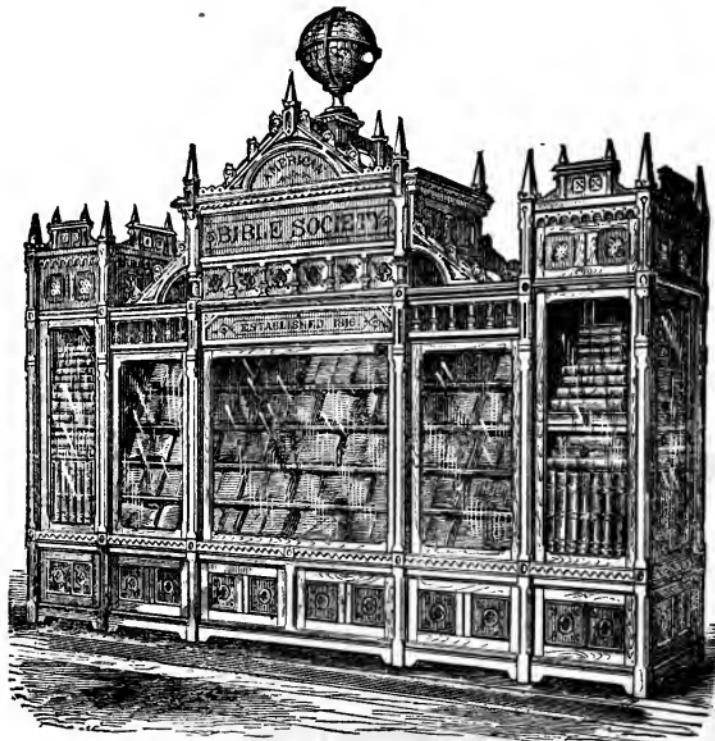
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#### NOTE.

The following specimens of versions are arranged, in general, according to the countries in which they originated. The reader begins with the languages of the British Isles, 1-6, and proceeds to the continent of Europe, 7-68. After the languages of Asia, 69-162, and of the Islands, 163-185, will be found those of Africa, 186-217, and finally those which are peculiar to the American continent, 218-242.

In many cases, as will be noticed, the specimen is repeated to show the different alphabets or characters which the people use. The Turkish version, for example, is prepared for Moslems in the Arabic letter, but for Armenians an entirely different form is needed, and for Greeks yet another. See Nos. 48-50.

1. ENGLISH.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2. GAELIC.

*(Highlands of Scotland.)*

Oir is ann mar sin a ghràdhaich Dia an saoghal, gu'n d'thug e 'aon-ghin Mhic féin, chum as ge b'e neach a chreideas ann, nach sgriosar e, ach gu'm bi a'bheatha shiorruidh aige.

3. IRISH.

Óisín i�t mairi ro do ḡráidhnu, ḡ Dísa an dótháin, zo dtuig ré a éighealn Wheic [fél], ionúr 51d bé círeidear a n̄aċ nácaidh ré a mūċa, aċċ 50 mbeitc an bęċa r̄fóllin, de a 13e.

4. IRISH (Roman).

Oír is mar so do ghrádhuigh Díá an domhan, go dtug sé a éinghein Meic fein, ionnus gidh bę chreideas ann, nach rachadh sé a mugha, aċċ go mbeith an bheatha shiorruidhe aige.

5. MANX.

*(Isle of Man.)*

Son lheid y ghraih shen hug Jee da'n theihll, dy dug eh e ynrycan Vac v'er ny gheddyn, nagh jinnagh quoi-erbee chredjagh aynsyn cherraghtyn, agh yn vea ta dy bragh farraghtyn y chosney.

6. WELSH.

Canys felly y carodd Duw y byd, fel y rhoddodd efe ei unig-anedig Fab, fel na choller pwy bynnag a gredo ynddo ef, ond caffael o hono fywyd tragicwyddol.

## SPECIMEN VERSES.

### 7. BRETON. *(Brittany.)*

Rag evel-se eo en deus Doue caret ar bed,  
ma en deus roed e Vab unik-ganet, evit na  
vezo ket 'collet pioubenag a gred ennan, mes  
ma en devezo ar vuez eternel.

### 8. FRENCH.

Car Dieu a tellement aimé le monde, qu'il  
a donné son Fils unique, afin que quiconque  
croit en lui ne périsse point, mais qu'il ait la  
vie éternelle.

### 9. FRENCH BASQUE. *(Pyrrhenees.)*

Jaincoac ecen hain maite içan du mundua,  
non eman baitu bere Seme bakharra, amorea  
gatic norcere sinhesten baitu hura baithan gal  
ez dadin, bainan çan deçan bethiereco bicia.

### 10. SPANISH.

Porque de tal manera amó Dios al mundo,  
que haya dado á su Hijo unigénito; para que  
todo aquel que en él creyere, no se pierda,  
mas tenga vida eterna.

### 11. CATALAN. *(Eastern Spain.)*

Puix Deu ha amat de tal modo al mon, que  
ha donat son unigenit Fill, á fi de que tot  
hom que creu en ell no peresca, ans be tinga  
la vida eterna.

### 12. SPANISH BASQUE.

Alchatuco naiz, eta juango naiz nere aitagana,  
eta esango diot: Aita, pecatu eguin nuen cerua-  
ren contra, eta zure aurrean.—(*Luke xv. 18.*)

### 13. SPANISH BASQUE (Guipuscoan Dialect).

Joaten ceratela bada eman zayozcatzute era-  
cutsiac jende guciai: batayatzen dituzutela Ai-  
taren, eta Semearen, eta Espiritu santuaren  
icenean.—(*Matt. xxviii. 19.*)

**14. GITANO. (Spanish Gipsies.)**

Mangue ardiñelaré, y chalaré al batusch, y le penaré: Batu, he querdi crejete contra o Tarpe y anglal de tucue.—(Luke xv. 18.)

**15. PORTUGUESE.**

Porque de tal maneira amou Deos ao mundo, que deo a seu Filho unigenito; para que todo aquelle que nelle crê, não pereça, mas tenha a vida eterna.

**16. ICELANDIC.**

Því svo elskoði Guð heiminn, að hann gaf sinn eingetinn Son, til þess að hver, sem á hann trúir, ekki glatist, heldur hafi eilift líf.

**17. NORWEGIAN.**

Thi saa haver Gud elsket Verden, at han haver givet sin Son den eenbaarne, paa det at hver den, som troer paa ham, ifse skal fortabes, men have et evigt Liv.

**18. SWEDISH.**

Thi så ålskade Gud verldena, att han utgaf sin enda Son, på det att hvor och en, som tror på honom, skal icke förgås, utan så ewinnerligt lif.

**19. NORWAY-LAPPONESE (or Quanian).**

Dastgo nuft rakkasen ani Ibmel mailme, atte Barnes sån addi, dam aino, amas juokkaš, gutte su ala åssko, lapput, mutto vai agalaš ællem sån åžuši.

**20. LAPPONESE.**

Jutte nåu etsi Submet våraldeb, atte sodn ulkoswaddi ainarågatum Pärdnebbs, wai fart futte, jusso jaffa so nal, i talfa lappot ainat ådtjot ekewen elemeb.

## SPECIMEN VERSES.

### 21. RUSS LAPP.

Тэн гудик што Иммель нит шабэшій тан альме, што иджес Альге, эхтушентма эндій, тэн варас што юкъянъ, Kie Сонне віер, ій майкъяхъ, а лехъ сонне агеемуш.

### 22. FINNISH.

Sillä niin on Jumala mailmaa rakaanut, että hän andoi hänen ainoan Poikansa, että jokainen tuin uskoo hänen päällensä, ei pidä hukkuman, mutta ihanlaatuisen elämän saaman.

### 23. DUTCH.

Want alzoo lief heeft God de wereld gehad, dat hij zijnen eeniggeboren' Zoon gegeven heeft, opdat een iegelijk, die in hem gelooft, niet verderve, maar het eeuwige leven hebbe.

### 24. FLEMISH.

Want alzoo lief heeft God de wereld gehad, dat hij zijnen eeniggeboren Zoon gaf; opdat allen, die in hem gelooven, niet verloren worden, maar het eeuwige leven hebben.

### 25. GERMAN.

Also hat Gott die Welt geliebet, daß er seinen eingebornen Sohn gab, auf daß Alle, die an ihn glauben, nicht verloren werden, sondern das ewige Leben haben.

### 26. GERMAN (*Hebrew*).

לֹא תַּנְאַלְמֵן נַחַטְתָּךְ לְיָד וּוְעַלְתָּךְ גַּעֲלִיעַצְעָן, לְהַמְּעֵרֶז זַיְנָעַן לְיַיְנָעַצְחָרְכָּן זַחְכָּן נַחַן, חַוִּיף לְהַמְּחַלְלָעָן, לְיָד חַנְקָן נַחֲזָעָן, יַכְתָּב כַּעֲרַלְמָרָעָן. וּוְעַדְעָן, זַחְכָּלָעָן לְהַזְוִינָעָן לְעַזְעָן סַחְצָעָן.

**27. LITHUANIAN.**

Taipo Dievōs mylējo swietą, kad sawo wiengimmoſt sunu dāwe, jeib wissi i ji tiffi ne prapustu, bet amžiną ghyvatą turretu.

**28. POLISH.**

Albowiem tak Bóg umilował świat, że Syna swego iednorodzonego dał, aby każdy, kto weń wierzy, nie zginął, ale miał żywot wieczny.

**29. POLISH (Hebrew).**

וְאַרְיָן נָאָת הָאָת דָּרָא וּוְעַלְתָּא אָזָן גְּלִירְבֶּט, דָּאַשׁ עַר  
הָאָת גְּרָגְעָבִין זִיּוֹן אַרְגְּנָצִירָן זִיּוֹן, אָז אַרְטְּלִיכֶר  
וְרָאַשׁ גְּלִירְבֶּט אָן אַיְהָם זָאָל בְּרַט פְּרַדְלּוּרִין רָוּרִין,  
נִירְשֶׁת עַר זָאָל הָאָבִין דָּאַש אַרְבְּרִינִי לְעַבְּרִין :

**30. WENDISH (Upper). (Lusatia.)**

Pschetož tak je Boh ton Sowjet lubował, so won swojego jenického narodzeneho Sshna dal je, so bydu schitzh, kij do njeho wjerja, shubení nebyli, ale wjedzne žitvene mjeli.

**31. WENDISH (Lower). (Lusatia.)**

Pscheto tak jo Bohg ten swét lubował, až won swojego jadnoporojonego shynna dal jo, abú schykne do nigo wéreze, shubone nebúli, ale to nimerne žitvene měli.

**32. BOHEMIAN.**

Nebo tak Bůh miloval svět, že Sshna swého gedno-rozeného dal, aby každý, kdož věří v něho, nezáhynul, ale měl život věčný.

**33. HUNGARIAN.**

Mert úgy szereté Isten e' világot, hogy az ő egyetlenegy szülött Fíját adná, hogy minden, valaki hiszen ő benne, el ne vesszen, hanem ör k életet vegyen.

## SPECIMEN VERSES.

### 34. HUNGARIAN-WENDISH. (Wends in Hungary.)

Ar je tak lübo Bôg ete szvêt, da je Sziná szvôjega jedinorodjenoga dão, dâ vszáki, kí vu nyem verje, sze ne szkvarí, nego má 'zítek vekivecsni.

### 35. SLOVENIAN.

Kajti tako je Bog ljubil svet, da je sina svojega edinorojenega dal, da kdorkoli veruje va-nj, ne pogine, nego da ima večno življenje.

### 36. LATIN.

Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam eternam.

### 37. ITALIAN.

Perciocchè Iddio ha tanto amato il mondo, ch'egli ha dato il suo unigenito Figliuolo, acciocchè chiunque crede in lui non perisca, ma abbia vita eterna.

### 38. ROMANESE (Oberland). (Switzerland.)

Parchei Deus ha teniu il mund aschi car, ca el ha dau siu parsulnaschiu figl, par ca scadin, ca crei en el, vomi buc à perder, mo hagi la vita perpetna.

### 39. ROMANESE (Enghadine). (Switzerland.)

Perche chia Deis ha taunt amâ 'l muond, ch'el ha dat seis unigenit Filg, aciò chia scodün chi craja in el nun gaja à perder, mo haja vita eterna.

### 40. PIEDMONTSE.

Pérchê Iddiou a l ha voulsù tantou ben al mound, ch'a l ha dait so Fieul unic, pér chë chiounque a i prësta fede a perissa nen, ma ch'a l abbia la vita eterna.

41. VAUDOIS.

(*Waldenses,  
N. Italy.*)

Perquē Diou ha tant vourgù bén ar mount, qu'a  
l ha dounà so Fill unic, per que quiounqué cré en  
el perissé pâ, mà qu'a l'abbia la vita éternella.

42. MALTESE.

Għaliex Alla hecca hab id dinia illi tâ l'Iben  
tighu unigenitu, sabiex collmìn jemmen bih  
ma jħilifx, izda icollu il haja ta dejem.

43. GREEK (Ancient).

Οὕτω γὰρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον,  
ῶστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα  
πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ’  
ἔχῃ ζωὴν αἰώνιον.

44. GREEK (Modern).

Διότι τόσον ἡγάπησεν ὁ Θεὸς τὸν κόσμον,  
ῶστε ἔδωκε τὸν Χιὸν αὐτοῦ τὸν μονογενῆ, διὰ  
νὰ μὴ ἀπολεσθῇ πᾶς ὁ πιστεύων εἰς αὐτὸν,  
ἀλλὰ νὰ ἔχῃ ζωὴν αἰώνιον.

45. GREEK (Modern) (Roman).

Sicothi's thelo ipaghi pros ton patera mu, ke  
thelo ipi pros afton, Pater, imarton is ton ura-  
non ke enopion su.—(*Luke xv. 18.*)

46. ALBANIAN (Cheg).

Sepsë Perëndia kaki e dešti botëne, sâ da  
Birin' e vet, vetëm-l'ëminë, per mos me uvdiere  
gjithë-kuš t'i besoyë, por te kete yetë te pa-  
sosëme.

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47. ALBANIAN (Tosk).

Σὲ ψὲ Περντία κákε ἐ δέστι πότενε, σὰ  
κὲ δὰ τὲ πíρρ ἐτὶγ τὲ βέτεμινε, κὲ τζίλι  
δὸ κὲ τὲ πεσόγε ντὲ ἀτ τὲ μὸς χουμπάσε,  
πὸ τὲ κέτε γέτεν' ἐ πὰ σόσουρε.

48. TURKISH (Arabic).

زيرا الله دنیائی بو قدر سودی که  
کندی ابن وحیدینی ویردی تا که آکا  
هر ایاز ایدن هلاک اولیوب اجھن حیات  
ابدیهیه مالک اوله.

49. TURKISH (Greek).

Ζίρα Άλλαχ τὸνγιαγιὴ πὸν κατὰρ σεβτὲ  
κι, κεντὶ πιριτζὶκ 'Ογλουνοὺ βερτὶ, τάκι χέρ  
ὸνὰ ἰνανὰν, ζάι ծλμαγια, ՚للا ՚έπέτι χαῖατὰ  
μαλὶκ ծلآ.

50. TURKISH (Armenian).

Օկրա Ալլահ տիւնեայը պու գատար սէվսի քի  
քէնտի իւպն ի վահիտինի վէրտի, թա քի անա հէր իման  
էտէն հէլսպ օլմայը, անճագ հայաթ ը էպէտիյէ մալիք  
օլս :

51. SPANISH (Hebrew). (Spanish Jews  
in Turkey.)

פּוֹרְקִי חַנְסִי חַנוּ חַיל דִּיוּ חַס חַיל מַנוּדַו חַסְטָה דְּמָה  
חַס כּוּ חַיזּוּ רִגְחַלְמַדוּ כְּלַרְסָ קִי טַוּדוּ חַיל קִי קְרִיְהִי  
חַין חַיל נּוּ סִי דִּיכְיַידְרָסָ סִינוּ קִי טִינְגָּס צִידָס לִי  
סִימְפְּרִי.

## JOHN III. 16.

### 52. ROUMAN (Roman). *(Danubian Prov.)*

Сaci аsа a iubit Dumnedeu lumea, încat a dat  
pre Fiiul seu cel unul-nascut, ca tot cel ce crede  
in el sî nu se pierde, ci sî aiba vieța eterna.

### 53. ROUMAN (*Cyril character*).

Къчі аша a ізвіт Думнедеъ лумеа, къ а dat ne Фійл  
съъ чел вълъпъскът, ка tot чел че kpede ып ел съ пъ  
шаръ, чи съ айз вііадъ вечнікъ.

### 54. RUTHENIAN. (*Little Russia.*)

Бставши иоід8 до ծтцâ мòіего, і  
зкаж8 іем8: Отче, згрішив іем против  
НЕБА і ПЕРЕД ТОБОВ.—(*Luke xv. 18.*)

### 55. SERVIAN.

Јер Богу тако омиље свијет да је и  
сина својега јединороднога дао, да ни  
један који га вјерује не погине, него  
да има живот вјечни.

### 56. CROATIAN.

Jer Bogu tako omilje svijet da je i sina  
svojega jedinorodnoga dao, da ni jedan koji  
ga vjeruje ne pogine, nego da ima život vječni.

### 57. BULGARIAN.

Заштото Богъ толкозъ възлюби свѣтъ-  
тъ, щото даде Сына своего единородна-  
го, за да не погине всякой който вѣру-  
ва въ него, но да има животъ вѣченъ.

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58. SLAVONIC.

Тáкѡ бо возлюби́ Бéз мíръ, тáкѡ  
и Сына своегó Единороднаго далъ єсть,  
да всякъ върдай въ Сынъ, не погиб-  
нетъ, но имать животъ вѣчный.

59. RUSSIAN.

Ибо такъ возлюбилъ Богъ міръ, что  
отдалъ Сына своего единороднаго, дабы  
всякій, вѣрующій въ Него, не погибъ, но  
имѣль жизнь вѣчную.

60. ESTHONIAN (Reval). (Russia.)

Sest nenda on Jummal ma-ilma armastanud, et  
temma omma aino sündinud Poia on annud, et üksi,  
teb temma siisse ussub, ei pea hukka sama, waib, et igga-  
wenne ello temmal peab oslema.

61. ESTHONIAN (Dorpat).

Sest nida om Jummal sedba ilma armastanu, et  
temma omma aino sündinu Poiga om andnu, et si,  
teb temma siisse ussiva, hukka ei sa, enge iggawest ello  
sawa.

62. LETTISH. (Livonia.)

Un til lohti Deevs to pasauli mihlejis, ka wiensch  
sawu paschu wennpeedsinmuschu Dehlu irr dewiis, ka  
wiisseem teem, kas tizz eeksch' winna ne buhs pasustees,  
bet to muhschigu dshwoschanu dabbuht.

63. KARELIAN. (Finland.)

Нійнъ ана валгуювъ шійнъ валгіё инегмизіёнъ іешша, ю ана няхшайсь шійнъ гюяшъ азіешъ: и кійшшайсь шійнъ Туашшуб, кумбане онъ шайвагаша.—(Matt. v. 16.)

64. ZIRIAN, or Siryenian. (Finns about Vologda.)

Сыдзи мэдж югзласж тіанж югы-  
дз мортзласж водзинж, мэдж адзасны  
тіанлысь бэрж керомзасж, и ошкан-  
сны батесж тіанлысь, коды небе-  
сласж вылынж.—(Matt. v. 16.)

65. SAMOGITIAN. (Wilna.)

Nesa taiþo Dievas numiléjo sveta, jog Sunu savo  
viengimusl dáwe: idánt kiekwienas, kurb ing ji til, ne  
prazutu, bet turétu amžina gitváta.

66. MORDVIN.

Сéксъ исшá вéчкизе Пáзъ масшронъ  
эрицяшъ, мяксъ ма́ксызе цёранзо сонзé-  
скáмонъ шáчшуманъ, шшобы эрьвá кéмиця  
лáнгозонзо авбль юма, но ўлевель пýн-  
гень эрýмосо.

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67. TCHEREMISSIAN. (*Finns on the Volga.*)

Тенъгè ярашэнъ Юма сандáликамъ,  
шшà йкъ шкè ेргажамъ пùшъ, сákай  
иняньша шыдаланъ йнже-ýмъ, а илеже  
варà мучáшдэма кúрумъ мùчка.

68. TCHUWASH. (*Volga.*)

Сяплà iôráдре Тóра Эдемя, што барзà  
ху ӯвылне пέрь сёбráдныне, чтобы порь  
иняняггáнь онà анъ пюдтаръ, а осráдаръ  
iúмюрьгì бùrnазя.

69. WOTJAK. (*W. Siberia.*)

Озì медъ пиштòзъ югытъ-ты тилядъ  
адямиôсъязинъ, собсь медъ адзíозы  
дзёць уждэсъ тилядъ, си-но мèдъ сiôтозы  
Аилы, кудызъ инъ вылынъ.—(*Matt. v. 16.*)

70. WOGUL. (*Ural Mountains.*)

Ти-саут Тóрим ेрептистä мерма сто  
еле-мистä ёкутёлим пувта, исто сокин-  
кар, кон агтта тäве, ат пи колни, а инра  
лилма контитä.

71. ORENBURG, or Kirghise Tartar.

زوراکه خدا جهان في اول قدر سویدي که بر دوغمش اوغلین چودقی  
که هر کیم آنکا لیشانسا هلای بولماها لکن ابدی حیاتنی بولا.

72. OSSETINIAN. (Caucasus.)

Цәмәјдәрідәр Хүдәү ағжә баўарста дүнеі, әмә  
Јә жүнәггүрд Фүржүдәр радта үмән, ңәмәј Үј үәј  
үрна, үй ма фесәфа, фәләәт ін ўа әнүсон пәрд.

73. HEBREW.

כִּי כִּי אֶחָד אֱלֹהִים אֶחָד הָעוֹלָם כִּי-נְתָן אֶחָד  
בְּנֵי דָּיוֹד. לְמַעַן כִּלְדָּבָא מִין בָּו לֹא יָאָבֶד.  
כִּי אֶמְדָּחֵר יְהֹוָה עַלְמָם יְהֹוָה לֹו:

74. ARMENIAN (Ancient).

Գի այնպէս սիրեաց Աս-  
տուած զաշխարհ՝ մինչև զՈր-  
դին իւր միածին ետ. զի ամե-  
նայն որ հաւատայ, ի նա՝ մի՝  
կորցէ, այլ ընկալցի զկեանսն  
յաւիտենականս.

75. ARMENIAN (Modern).

Ինչու որ Աստուած անանկ  
սիրեց աշխարհը մինչև որ իր  
միածին Որդին տուաւ. որ  
ամէն ով որ անոր հաւատայ՝  
չկորսուի, հապա յաւիտենա-  
կան կեանք ունենայ:

76. ARMENIAN (Ararat).

Պատճառն որ՝ Աստուած էնպէս սիրեց աշխարհքին՝  
մինչև որ իրան միածին Որդին տուաւ. որ ամէն ով  
որ հաւատայ նորան՝ չկորչի, այլ յաւիտենական  
կեանքըն ընդունի:

SPECIMEN VERSES.

77. GEORGIAN.

რამეთუ ესრეთ შევიუტერია ღმერთ-  
მან სოფელი ესე, კითმიმედ ბეც  
თვისი მხოლოდ შობილი მო-ჭისცა  
მას, რათა უოველსა რომელსა ჭი-  
ჭმენეს იგი არა წარჭისწყმდეს, არა-  
მედ აქუტნდეს ცხოვრება საქუვუნო.

78. KOORDISH.

Ωρμա քօ խօտէ վուսան  
հուպանտ տընէ, հաթա քօ  
եէքզա Գուռէ խօ տա, Քը հէր  
քի քօ ժէռա իման պինա վու-  
նտա նա պա, լէ ժը էպէտի  
հայաթուա մալիք պըպա.

79. AZERBIJAN.

چونکه الله دیانی بو قدر سودی که  
اوزیکانه اوغلنی ویردی تا که اونه هر  
ایمان کتورن هلاک او ملیه اما ابدی  
حیاته مالک اوله.

80. TURKISH TARTAR, or Karass. (*Astrakhan.*)

زِرَا اللَّهُ دِنِيَابِيْ شُوبلَه سُودِيَكَ كُدو بِرِيْجَلَ اُوْغَلِينَ وِيْرِدِي تاَكَه هَرِكِيمَ  
اَكَا بِنَانُورَسَه هَلَاكَ اُولَمِيَه اَقا اَبِدِي دِيرِلَكِي اوْلَا.

81. ARABIC.

لِأَنَّهُ هَذَا أَحَبَّ اللَّهُ الْعَالَمَ حَتَّىٰ بَذَلَ أَبْنَاهُ  
الْوَحِيدَ لِيَ . لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ  
تَكُونُ لَهُ الْحَيَاةُ الْأَبْدِيَّةُ .

82. ARABIC (*Hebrew.* *Yemen, &c.*)

פָּאַנָּה הַכְּלָא יְהָבָ אֱלֹהָה אֶלְעָלָם חַתִּי בְּדָל  
אַבְנָה אֱלֹהִיד לְכִילָא יְהָלָךְ כָּל מִן יְוָמֵן בָּה  
בְּלִ יְכוֹן לְהָ חַיָּה אֶלְאָבָד :

83. ARABIC (*Carshun.* *Mesopotamia, &c.*)

حَرَأْتَ اللَّهَ الْحَادِمَ مَكَانَ  
حَمَّاً أَحَدَهُ الْمُصْرِ لَحْمَلَ مَهْلَمَ  
حَلَّاً فِي مَهْلَمَ دَهْ . دَلَّا مَهْ دَهْ  
مَهْمَةَ الْأَصْمَمَ .

84. SYRIAC (*Ancient.*)

خَجَنَتْ كَلَهْ نِيَبَ نِكَنَهْ لَكَنَهْ : خَجَنَتْ كَلَهْ بَسَجَنَهْ يَيَدَهْ :  
وَجَدَهْ فِي كَمَنْفِيَهْ بِهِ لَهْ بَنَجَهْ : يَلَهْ يَلَهْ بِهِ بَتَنَهْ  
بَلَكَهْ .

## SPECIMEN VERSES.

**85. SYRIAC (Modern).**

## 86. PERSIAN.

زیرا ک خدا آقدر جهان را دوست داشت  
ک فرزند یکانه خود را ارزانی فرمودتا ک  
هر کس ک بر او ایمان آورده لایک نشود  
بلک زنده گانی جاوید یابد

**87. PERSIAN (Hebrew). (Jews in Persia.)**

זираה כה כהן קדר גהאן רא דוסת דאשא  
כה פרזנד ייכאנה' לוד רא ארצאנן פרמוד כה  
חאה הר כס כה בר או אימאן אורד הלאך  
נסחד בלכט זנדגאנה גארוד יאנד:

## 88. PUSHTOO, or Afghan.

خلاة چه خدای دنیاله دارنک مینه کری  
ده چه هغه خپل یوه پیدا شوی زوی لره  
ورکه چه هر یوسري چه یهغه باند یقین  
کوی هغه دهلاک نشی لپکن بی نهايته  
رُوندون دموي \*

89. SANSKRIT.

ईश्वर इत्थं जगदद्यत यत् स्वमहितीयं  
तनयं प्राददात् यतो यः कश्चित् तस्मिन्  
विश्वसिष्यति सोऽविनाशयः सन् अनन्तायुः  
प्राप्स्यति ।

90. URDU, or Hindustani (Arabic).

کیونکہ خدا نے دنیا کو ایسا پیار کیا ہی کہ  
اُسے اپنا اکلوتا بیٹا دے دیا تاکہ جو کوئی  
اُسپر ایمان لاوے ہلاک نہ ہووے بلکہ  
حیات ابدي پاوے ۔

91. URDU (Persian).

کیونکہ خدا نی جہاں کو ایسا پیار کیا ہے کہ اُس نے  
اپنا اکلوتا بیٹا بخشنا تاکہ جو کوئی اُسے ایمان لاوے  
ہلاک نہ ہوی بلکہ ہمیشہ کسی زندگی پاوے

92. URDU (Roman).

Kyunki Khudā ne jahān ko aisa piyār kiyā  
hai, ki us ne apnā iklautā Betā baķhshā, taki  
jo koī us par imān lāwe, halāk na howe balki  
hamesha kī zindagi pāwe.

93. BENGALI.

କୁନ୍ତା କୈଶୁର ଅଗତେର ଥତି ଏମତ ଧେମ' କଗଲେନ, ଯେ ଆପନାର  
ଅଧିଭୀମ ଶୁଭ୍ରତେ ଦାନ କଗଲେନ; ଯେନ ଡୋହାତେ ବିଶ୍ୱାସାର୍ଥ  
ଥତେବ ଜନ କିମ୍ଭେ ବା ହୈପା ଅନତ ଜୀବନ ପାପ ।

## SPECIMEN VERSES.

### 94. BENGALI (*Roman*).

Kenanā Iśhwar jagater prati eman dayā karilen, je ápanár adwitiya Putrake pradán karilen; tāháte tānhár bishwáskári pratyek jan naṣṭa ná haiyá ananta paramáyu páibe.

### 95. MUSSULMAN-BENGALI.

সৰু খোদা দুনিয়ার ভৱকে অএশা মেহের বরিলেন, যে তিনি আপনার একনোভা বেচাকে বশিষ্প বরিলেন, অএশা যে হোন শুশ্র তাহার উপরে ইমান আনে সে হানাক না হইয়া বন্তে হামেশাৰ জেনেগি পাইতে পাইৰে।

### 96. SANTALI. (*Bengal.*)

Nonká báre ápe hon hórkó samángre marsál gnel ochoitápe jemon unko hon ápeá: bugi kámi gnelkáte áperen sermáren ja:námi: ko sarhaue.— (*Matt. v. 16.*)

### 97. MONDARI. (*Koles of Chota Nagpore.*)

বিজ্ঞ পরমেশ্বরা মেনে লেকা সেনাব হোড়া ইনীগে অঁংগা হাণা  
কোড়া মিশী কোড়া অঁংগা হাণা মেনীয়া ॥ (*Mark iii. 35.*)

### 98. LEPCHA.

କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ  
କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ  
କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ  
କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ କୁଳୁ

### 99. ORISSA.

ଯେହେତୁ ତାହାଙ୍କଠାରେ ପ୍ରତ୍ୟେକ ଜଣ ଦିଶାସକାଣ୍ଠ ଯେତେକୁ  
ନୀତ୍ତି ନ ହୋଇ ଅନନ୍ତ ପରମାତ୍ମା ପାଇବ ଏଥିପାଇଁ ରଣର ବିଶାଳ  
ଶତ୍ରୁ ପ୍ରେମ କଲେ ଯେ ସେ ଆପଣା ଅଦ୍ଵିତୀୟ ପୂର୍ବାବୁ ଦେଲେ

## 100. HINDI, or Hindui.

क्योंकि ईश्वरने जगतको ऐसा प्यार किया कि उसने अपना एकलौता पुत्र दिया कि जो कोई उसपर विश्वास करे सो नाश न होय परन्तु अनन्त जीवन पावे ।

## 101. HINDI (Kaithi).

कायेंकी इसन ने नगत पन ऐसो पनीत की, की उसने अपनाँ ऐकलौता पुतन दीया की जो कोइ उस पन बीसवास लावे सो नासु ज होवे पनत अनत जीवन पावे ।

**102. SINDHI (Arabic). (Western India.)**

چاکان د خدا جهان کي اهزو پيارو رکيو  
 جو پهنجو هڪروئي چيل پت ڏناء د  
 جيڪو ڪو تنهٽي و پساه آهي سو چت  
 ن تئي و پتِ همپشه چئڻ لهي

### 103. SINDHI (*Gurumukhi*).

ਛਾ ਖਾ ਤਈਸੂਰ ਜਗਾਤ ਖੇ ਇਹਜੇ ਪਿਆਰੇ ਰਖੇ ਜੇ ਪਹਜੇ  
ਹਿਰਿਜੇ ਈ ਜਲਲੁ ਪੁਟ ਡਿਨਾਈਂ ਤ ਜੇਕੇ ਕੇ ਤਨਿ ਤੇ ਵੇਮਾਹੁ  
ਆਣੇ ਮੇ ਨਾਮੁਨ ਚਿਏ ਵੇਤਰਿ ਮਰਾ ਜਿਆਣ ਲਹੈ ॥

#### 104. MOULTAN, or Wuch, or Ooch.

2W2W 6X82W 3202W WS 35428 23 26 W567  
W42 52 4W2 432W V 3 26 3 1 5852 48216 WS  
(3 48363 2825W WS 2X 3.875E 482523.8751482

SPECIMEN VERSES.

105. PUNJABI, or Sikh.

ਦਿੱਉਕਿ ਪਰਮੇਸ਼ਰ ਨੈ ਜਗਤ ਨੂੰ ਅਜਿਹਾ  
ਪਿਆਰ ਕੀਤਾ, ਜ਼ਿੱਸ ਨੈ ਆਪਲਾ  
ਇਕਲੋਤਾ ਪੜ੍ਹ ਵਿੱਤਾ; ਤਾਂ ਤਰੇਕ ਜੋ ਉਸ  
ਪੁਰ ਪਤੀਤ, ਤਿਸ ਦਾ ਨਾਮਨਾ ਹੋਵੇ, ਸਗਹਾਂ  
ਮਹੀਪਕ ਜੀਉਲ ਪਾਵੇ ।

106. GONDI. (*Central India.*)

ਆਹੁਨੇ ਸੀਵਾ ਰਚਾਰੇ ਆਦਮੀਕੇਨਾ ਸੁਣੇ ਚਮਕੇ ਮਾਈ ਇਦੇਨ ਲਿਧ  
ਕਿ ਥੋਕੇ ਸੀਵਾ ਭਲੋ ਕਾਸਤਾਂ ਹੁਕੀਕੁਨ ਸੀਵੇਰ ਸਗੀਕਾਥੀ ਦਾਦਾਨਾ  
ਗੁਣਾਨੁਕਾਦ ਕੀਰ ॥

(*Matt. v. 16.*)

107. NEPALESE, or Parbutti.

ਕਾਹਾ ਈਚਾਰਲੇ ਦੁਨਿਆਲਾਇ ਏਕੀ ਧਿਧਾਰੇ ਗਯਾ ਕਿ ਤਸਲ ਆਫਨਾ  
ਏਕਪੈਦਾ ਕੋਟਾਲਾਇ ਦਿਧੋ ਕਿ ਜੋ ਹਰੇਕ ਮਾਨਿਸ ਤਸਮਾਥੀ ਵਿਚਾਂਬ  
ਗਦੈਛਨ ਕੋ ਨਾਥ ਨ ਵੋਡਨ ਤਰ ਅਨਜਨਿਨਦਗੀ ਪਾਵਨ ।

108. TELUGU. (*S. E. India.*)

యొందుకంటే దేవుడు లోకము ప్రేਮించుట  
యొల్గాగం టే—ఆయన యందు విశ్వాసముంచే  
తుਲిపాడ్చున్న నశింహక నిత్యజీవము పొందేకొ  
రకు తన జనిత్తుక కుమారుని యిచ్చేను.

109. CANARESE. (*Mysore.*)

ଓକ୍ତାରେଂଦରେ ଅବେଳାଳୀ ବିଶ୍ଵାସପିଦୁଵେବେରିଲୁରୁ ନାହେ  
ନେହାଗେରେ, ନିର୍ଯ୍ୟ ଜୀବେବେନୁଥେ ଜୀବିଂଦୁଵେ ବାର୍ଗୀରେ,  
ଦେହରୁ ବିଭାଗୀ କୁଟୁମ୍ବିରେ କନୁଥେ ମୁଗେନେନୁଥେ  
ରୀଦୁଵେ ଛାଗେ, ଲୈଲାରେବେନୁଥେ ଅଷ୍ଟୁ ପ୍ରୀତି ପେଗାଳ  
ଦିନୁ.

110. SINGHALESE. (Ceylon.)

මක්කියාද උක්කින්සේ අදා ගත්තා සිය-  
ලෙල්ම විභාස නොව සඳකාල පීවහා ලබන  
ඩිකිඛ දෙවියකුගින්සේ හාන්කින්සේගේ ඒක  
රාහුදුන්නා දෙමින් ලොවට එපමින කරුණා කළ  
යේක.

111. PALI.

තවුන්ත්වුහා තිෂ් වැපු ප්‍රිත්‍යායෝ  
භාත්‍යි ලිංග්‍යා තිෂ් මෙටි වාගෙතාග්‍රාය  
පුද් මෝ රෙටාතායෝගාතපෙශයි ॥

112. TAMIL.

த්‍රේවன், தம்முடைய ஒரேபேருன் குமாரனை  
விசாவாசிக்கிறவன் எவனே அவன் கெட்  
பெபோகாமல் நித்தியச்சவனை அடையு  
ம்படிக்கு, அவனாத் தந்தருளி, இவ்வள<sup>ா</sup>  
வாப் உகடத்தில் அஞ்சுசுடர்ந்தார்.

113. DAKHANI, or Madras Hindustani.

اور خدا کہ آسمان کی چوڑان میں روشنیاں ہوویں  
کہ دن کو رات سے حدا کریں اور پیشانیوں اور زمانوں  
(Gen. i. 14.) اور برسوں کے باعث ہویں ۔

114. MALAYALAM. (Travancore.)

ഒന്നുകൊണ്ടുനാൽ, ദൈവം തന്നെ ഒക്കജാത  
നായ പുത്രനു, അപനിൽ റിശ്വസിക്കുന്ന  
വൻ ഒങ്ങത്തനും നശിച്ചുപോകാതെ, നിത്യ  
ജീവൻ ഉണ്ടാക്കണമെന്നതിനു, തങ്ങവനു തക്ക  
പണ്ണും ഒക്കയും ലോകത്തെ സ്നേഹിച്ചു ۔

SPECIMEN VERSES.

115. TULU. (*W. of the Mysore.*)

ಧಾಯೆಗ್ಂರಂಧಾಳ್ಂ ಯಂದ ನಂಬನಾಯೆ ಯೆಂಜ್ಲ್ಲು  
ನಾಕ್ಕಿನಾರ್ದಮೇಂದ್ವಂದೆ ನಿರ್ವ್ಯ ಜೀವಯ್ಯಾ ಯೆಂಬಾದು.  
ಮುಗ್ಲೆಕ್ಕೆದೇಲೀರಕನ ಶೈರಿಯಂದ ಮಂಟಪನ ಶಾಂಯೆ.  
ಕೆಂಬಾರ್ಥಗ್ಯಂಜ್ಯೆ ಪ್ರೇಲಿಮ್ಮೆ.

116. MARATHI. (*Western India.*)

कां तर देवाने जगावर एवढी प्रीति केली  
कीं, त्याने आपला एकुलता पुच दिल्हा,  
यासाठीं कीं जो कोणी त्यावर विश्वास  
ठेवितो त्याचा नाश होऊं नये, तर त्याला  
सर्वकालचे जीवन व्हावें.

117. MARATHI (*Modi.*)

मळंह उपरे शगाह उपढी प्रीती प्रेती, लुने  
धूपज उमिष्ठापा पुत्र ठोळ्ह, मजरी प्रीते  
म्हेणी लुण्ह पीच्छा ठेठीके लुन्ह नशा  
घेऊं नठे, तर लुन्ह उर्मिळजे जीएन व्हरें.

118. GUJERATI.

કೇಂಡೆ ದೇವ ಲಗತ ಪರ ಅವಡಿ ಪ್ರೀತಿ ಡಿಖೀ, ಕ  
ತೆಂಜೆ ಪೆತಾನೆ ಅಕಾಡಿಂಬಿತ ಪುತ್ರ ಅ ಶಾಸು ಆಬೆ।  
ತೆ, ಲೆ ಕೆಂಡ ತೆ ಪರ ವಿಶ್ವಾಸ ಕೇ ತನೆ ನಾಶ ನ  
ಥಾಬೆ, ಪಣ್ಣ ಅರ್ನತ ಉನ್ನನ ಪಾನೆ.

119. PARSI-GUJERATI.

કેનેકે ખોદાએ દુનીઆ પર એવો પીઅાર કીધો  
કે તેણે પોતાનો એકાંક્ષણીત બેઠો એ  
વાસતે આપીએ કે, લે કોઈ તેના ઉપર  
એતકાદલાવે તેહુલાક ન થાએ, પણ હુમેરાંની  
લંદગી પાને.

120. INDO-PORTUGUESE. *(Colonies in Ceylon.)*

Parqui assi Deos ja ama o mundo, qui elle  
ja da sua só gerado Filho, qui quemseja lo crê  
ne elle nada ser perdido senão qui lo acha vida  
eterno.

121. ASSAMESE.

যিৰ শানুহ শুভেৰু বিশুস কৰে সেহে সিবিলাহৰ সৰ্বসাঙ্গ ন হৱ  
হিঁড় অনল আশুহে হয় এহে কৰুণ শৈশুবৰ আথনি অক্ষিতী়  
আও থৰু দিলে তেওঁও এহে কৰণে জগতৰে চেনেহ কৰিলে।

122. KHASSI. *(Eastern India.)*

Naba kumta U Blei u la feit ia ka pyrthei,  
katba u la aití-noh ia la U Khún ia u ba-la-  
khá-marwei, ba uei-uei-ruh u bangeit ha u, u'n  
'nu'm jot shuh, hinrei u'n ioh ka jíngim  
b'ymjiukut.

123. SIAMESE.

ກ້າຍ ວ່າພະນັກ ເກົກງ ວັນ ໂສາຍ, ແລ້ວ  
ປະການ ບຸກ ອັກ ທີ່ຍ່າງ ພະນັກ, ເກົກ ຖຸກ ທີ່ໄກເຫຼື່ອ ດີນ ບຸກ  
ນັ້ນ, ແມ່ໄກເສີບຕາຍ, ແກ່ ແມ່ ທີ່ວິກ ທູ້ ປູ້ ສັ້ນ ວັນ ພັກ.

SPECIMEN VERSES.

124. PEGU ESE.

(Burman.)

ချေရတွဲဗလဲ : ပို့ညာ : တုရှာ၊ ပုံ့အွှုံး ယလဲ : ဂျုတ္တာ  
ခြင် ဗို့နို့တဲ့၊ ပဲ့ကလင် နိုက် လယှင် စန်အက် ပွဲ့ပါ  
ပုံ့နှံ့တ်ညီ။

(Gal. v. 1.)

125. BURMAN.

ဘုရားသခင်၏ထား  
တော်ကိုရှိဖြည့်လော့သူးပေါင်းထို့သည်ဖျောက်ရီးခြင်းထို့မရောက်၊  
အဝည်ထာဝရအသက်ရှင်ခြင်းထို့ရောင်ခြင်းနှင့်တို့တော်မှုသည်ဖို့ပိုင်းအောင်လောက်  
သားထို့တို့ချုပ်သုံးမတော်မှု၏။

126. KAREN.

(Burman.)

အ ဂ ့ ၅၌ အံ။၊ လွှာအံ့နဲ့ပို့မြောက် တုံးအပွဲ  
နှုတ္တာကျိုံအဖို့ အို့နှုတ္တာ နီး၊ ဒီးကလ်  
ပျော်အပွဲ ၅က္ခာနှုန်းက္ခာအီး တာကလ်လ်  
နှုန်းတုံးတား ဂို့တရာ့၊ ဒီးတန့်။ ၅ဘုံ့တုံးနှုတ္တာ  
တုံးတို့ထို့။

127. BAGHAI-KAREN.

တော်လာကစ် : ထဲး ဘဲ့၏လဲး ကဆို၏ ဘဲ့၏နှာက  
ဒီးဘဲ့ဘဲ့သံ၏ သက္ကဖါလို့ လဲ့၏လဝ်း လဲးကဲး  
ထုံး၊ လဲး ကဲး တစိုက္ကဖါလို့လဲ့၏လဝ်း လဲး ပဲး  
လဲး၊ အော်အော်ရှုံးပရုံးလော့။

(1 John i. 3.)

## 128. SGAU-KAREN.

တုလာပတ်သုတေသန, ဒီးပန်းပုံသဏ္ဌာန်နှင့်ပုံးသုတေသန, တဲ့သုတေသန ဒီးပိုးဘက္ကရလိုက်သုတေသန ဒီးပျော်အံ့သို့. ဒီးပုံးပျော်အံ့ပရုလိုပုံသဏ္ဌာန် ဒီးပုံးအထိခွဲဖြတ်ရှု ပုံးပျော်အံ့သို့.

(1 John i. 3.)

**129. PWO-KAREN.**

(*Matt. v. 16.*)

**130. TIBETAN.**

## SPECIMEN VERSES.

### 131. MALAY.

کرنا دمیکین فرین الله سرده معاشریه ایسی دنیا  
سہیغٹ کرنياکن انقن بیغ توغکل سفای بارغسیاف  
بیغ فرچای اکن دی تیاد اکن بناس هان منداافت  
کهیدوشن بیغ ککل .

### 132. MALAY (Roman).

Kurna dümkianlah halnya Allah tülah müngasihi orang isi dunia ini, sahingga dikurniakannya Anaknya yang tunggal itu, supaya barang siapa yang pürchaya akan dia tiada iya akan binasa, mülainkan mündapat hidop yang kükal.

### 133. LOW MALAY, or Soerabayan. (Batavia.)

Karna sabagitoe sangat Allah soedah mengaehi isi doenia, sahingga ija soedah membri Anaknya laki-laki jang toenggal, soepaja sasorang jang pertjaja akan dia, djangan binasa, hanja beroleh kahidoepan kakal.

### 134. DAJAK. (Borneo.)

Krana kalotä kapaham Hatalla djari sinta kalunen, sampei iä djari menenga Anake idjä tonggal, nakara gene-genep olo, idjä pertjaja huang iä, ála binasa, baja mina pambelom awang katatahi.

### 135. JAVANESE.

යාගාගාගාගාගාගාගාගාගාගාගාගාගා  
ගාගාගාගාගාගාගාගාගාගාගාගාගා  
ගාගාගාගාගාගාගාගාගාගාගාගා  
ගාගාගාගාගාගාගාගාගාගාගාගාගා  
ගාගාගාගාගාගාගාගාගාගාගාගාගා

JOHN III. 16.

**136. BALINESE.** (*Dutch E. Indies.*)

Mapan kète pitresnan Hida sanghyang Widi tkèn djagaté makedjang, tka Hida nedoenang hokané né sanoenggal kahoetoes mahi, kna Cilang hanaké né ngandelang hi hoka boe-hoeng naraka, nanging kna hya nepoekin kahidoepan tan pegat.

## 137. SUNDANESE.

Ajeuna mah dek indit ngadeuheusan ka bapa, sarta rek oendjoekan kijeu: Noen ama, simkoe-ring geus tarima migawe dosa ka sawarga saréng di pajoeneum ama.—(*Luke xv. 18.*)

**138. NIAS.** (*Island near Sumatra.*)

Ando wa lawá'o īra ma'afēfu: Ya'ūgō hūlō dā sogī O'no Lōwaláni? Ba mañuā'o Ia hōrā ando: Iāmī ande mañuā'o, mē Ia'ōdo ande só Ia andó.—(Luke xxii. 70.)

**139. BATT A (Toba).** (Sumatra.)

**140. BATT A (Mandaheling).**

SPECIMEN VERSES.

141-144. CHINESE.

141. Classical.

蓋<sup>16</sup>神愛世，甚至以其獨生之子賜之。俾凡信之者，免沉淪而得永生。

142. Mandarin.

天主憐愛世人，甚至將獨生子賜給他們，俾凡信他的不至滅亡，必得永生。

143. Foochow  
(Colloquial).

因為神學將<sup>17</sup>愛世間，賜獨生其仔，以致大凡信伊其仔都賣沉淪去，是難得長長生活。

144. NINGPO (Colloquial) (Roman).

Ing-we Jing-ming æ-sih shü-kæn-zōng tao ka-go din-di, we s-löh Gyi-zi-go doh-ziang ng-ts, s-teh væn-pah siang-sing Gyi cü-kwu feh-we mih-diao, tu hao teh-djöh üong-yün weh-ming.

145—148. CHINESE.

145. Swatow  
(Colloquial).

起頭的時候耶華創造天地○

(Gen. 1:1)

146. Shanghai  
(Colloquial).

因爲神愛世界上人，造於實蓋，拿伊獨  
養兒子，賞撥伊拉，以致凡係相信兒子个  
人，勿滅脫咗得着永生。

147. Soochow  
(Colloquial).

因爲神實蓋愛世界上人，至於拿哩獨養兒子，賞撥哩  
篤，以致凡係相信哩个人，勿滅脫倒得着永生。

148. AMOY (Colloquial) (Roman).

Siōng-tè chiong tòk-si<sup>n</sup> è Kia<sup>n</sup> síu<sup>n</sup> sù sè-kan,  
hō sìn i è làng īn sai tím-lún oē tit-tiōh eng-  
oāh; I thiān sè-kan è làng kàu án-ni.

SPECIMEN VERSES.

149-152. CHINESE.

149. NANKING (Colloq.).

上帝把獨生的兒子賜給世人，使那信他的人免得永遠受苦，可以得着長久的生命。上帝愛惜世人如此。

150. CANTON (Colloq.).

因為上帝愛世界，甚至地令但凡信但凡嘅免至滅亡，又得永生。

151. SHANGHAI (Colloquial) (Roman).

Iung-wæ' Zung juk æ' s'-ka long' kuk niung lau, soong' pæh ye kuk dök 'yang Nie-'ts, s' fæh kiù sa' niung, siang-sing' ye mæh, fæh mih-t'æh lau, tuk-dzak 'ioong-'yōn wæh la'.

152. SWATOW (Colloquial) (Roman).

Uá ai<sup>n</sup> khí-sin lâi-khù uá-pé--kò, kāng i tà<sup>n</sup>,  
Pé a, uá tit-tsue--tiéh thi<sup>n</sup> kuā tō lú mīn-tsōi<sup>n</sup>.—  
(Luke xv. 18.)

153-154. CHINESE.

153. HAKKA (Colloquial) (Roman).

Thai'-fam<sup>2</sup> yu, sin-khu', khai, tshuñ-tam, kai'  
nyin<sub>2</sub> hau' loi<sub>2</sub> tshyu, nai<sub>2</sub>, nai<sub>2</sub> pin, ni<sub>2</sub> phin<sub>2</sub>-on,  
—(Matt. xi. 28.)

154. CANTON (Colloquial) (Roman).

No<sup>2</sup> tsouñ, fān, hu<sup>2</sup> to<sup>2</sup> no<sup>2</sup> lo<sup>2</sup> tau<sup>2</sup> ko<sup>2</sup> sh<sup>2</sup>, tui  
khu<sub>2</sub> wa<sup>2</sup> : a<sup>2</sup> pa<sub>2</sub>, no<sup>2</sup> tak, tsui<sup>2</sup> thin, kui<sup>2</sup> a<sup>2</sup>  
pa, ni<sup>2</sup>.—(Luke xv. 18.)

155. CALMUC, or Western Mongolian.

## SPECIMEN VERSES.

**156. MANCHU.**

## 157. MONGOLIAN Literary.

**158. MONGOLIAN**  
(Colloquial).

بَلْ لَهُمْ يَنْوِي بِمَا مَسَّهُمْ بِكُلِّ شَيْءٍ مَّا  
مَنَّا لَهُمْ بِمَا لَمْ يَصْنَعُوا إِنَّمَا يَعِذُّ  
مَنْ يَعْمَلُ مُنْكَرًا (١٨).

**159. MONGOLIAN (Buriat  
Colloquial).**

SPECIMEN VERSES.

160. JAPANESE.

おれ神ハうの生たまへる獨子を賜  
とよ世の人を愛し給へり此ハ凡て彼を  
信せる者はよ亡ること無して永生を受  
しめんが爲あり

161. CHINO-JAPANESE.

夫蓋神愛世甚至以<sub>下</sub>其獨生之子<sub>上</sub>賜之俾<sub>下</sub>  
凡信之者免沈淪而得永生

<sup>a</sup> 161. CHINO-COREAN.

虛心者福矣以天國乃其國也

Matt. v. 3.

162. JAPANESE (Roman).

Sore, Kami no seken wo itsukushima-tamau  
koto wa, subete kare wo shindzuru mono wa  
horobidzu shite, kagiri naki inochi wo uken  
tame ni, sono hitori umareshi ko wo tamayeru  
hodo nari.

163. MALAGASY. (*Madagascar.*)

Fa izany no nitiavan' Andriamanitra izao tontolo izao, fa nomeny ny Zanani-lahi-tokana, mba tsy ho very izay rehetra mino Azy, fa hahazo fiainana mandrakizay.

164. NARRINYERI. (*Australia.*)

Lun ellin Jehovah an pornun an Narrinyeri : pempir ile ityan kinauwe Brauwarate, ungunuk korn wurruwarrin ityan, nowaiy el itye moru hellangk, tumbewarrin itye kaldowamp.

165. MAORI. (*New Zealand.*)

Na, koia ano te aroha o te Atua ki te ao, homai ana e ia tana Tamaiti ko tahi, kia kahore ai e mate te tangata e whakapono ana ki a ia, engari kia whiwhi ai ki te oranga tonutanga.

166. NENGONE, or Mare. (*Loyalty Isles.*)

Wen' o re naeni Makaze hna raton' o re ten' o re aw, ca ile nubonengo me nunuone te o re Tei nubonengo sa so, thu deko di ma tango ko re ngome me sa ci une du nubon, roi di nubone co numu o re waruma tha thu ase ko.

167. LIFU.

Hna tune la hnimi Cahaze kowe la fene hnengödrai, mate nyidati a hamane la Nekö i nyidati ka casi, mate tha tro kö a meci la kête i angete lapaune koi nyida, ngo tro ha hetenyi la mele ka tha ase palua kö.

168. IAIAN.

Helang ibetengia anyin Khong ka ang mele-dran, e ame ham Nokon a khaca thibi, me me ca he ka mok ke at ame labageju kau, kame he ka hu moat ame ca ba balua.

## SPECIMEN VERSES.

### 169. ANEITYUM. (*New Hebrides.*)

Is um ucce naiheuc vai iji pece asega o Atua  
is abrai Inhal o un is eti ache aien, va eri eti  
emesmas a ilpu atimi asgeig iran asega, jam leh  
nitai umoh iran ineig inyi ti lep ti.

### 170. EROMANGA.

Mūve kīmi, mōumpi ōvun nūriē enyx, ōvun  
numpūn lō sū, wumbaptisō iranda ra nin eni  
Itemen, īm ra nin eni Netni, īm ra nin eni Naviat  
Tumpora.—*Matt.* 28: 19.

### 171. FATE.

Leatu ki nrum emeromina nin, tewan kin ki  
tubulua Nain iskeimau i mai, nag sernatamol  
nag ru seralesok os ruk fo tu mat mou, me  
ruk fo biatlaka nagmolien nag i tok kai tok  
mou tok.

### 172. FIJI.

Ni sa lomani ira vaka ko na Kalou na kai  
vuravura, me solia kina na Luvena e dua  
bauga sa vakasikavi, me kakua ni rusa ko ira  
yadua sa vakabauti koya, me ra rawata ga na  
bula tawa mudu.

### 173. ROTUMAN.

Ne e fuamamau ne hanis on Oiitu se rantei,  
ia na on Lee eseama, la se raksa teu ne lelea ne  
maa se ia, la iris po ma ke mauri seesgataaga.

### 174. TONGAN. (*Friendly Islands.*)

He nae ofa behe ae Otua ki mama ni, naa  
ne foaki hono Alo be taha nae fakatubu,  
koeuhi ko ia kotoabe e tui kiate ia ke oua  
naa auha, kae ma'u ae moui taegata.

175. NIEUÉ, or Savage Island.

Nukua pihia mai e fakaalofa he Atua mai ke he lalolagi, kua ta mai ai hana Tama fuataha, kia nakai mate taha ne tua kia ia, ka kia moua e ia e moui tukulagi.

176. SAMOAN. (*Navigator's Island.*)

Auā ua faapea lava ona alofa mai o le Atua i le lalolagi, ua ia au mai ai lona Atalii e toatasi, ina ia le fano se tasi e faatuatua ia te ia, a ia maua e ia le ola e faavavau.

177. RAROTONGAN. (*Cook's Island.*)

I aroa mai te Atua i to te ao nei, kua tae rava ki te oronga anga mai i tana Tamaiti anau tai, kia kore e mate te akarongo iaia, kia rauka ra te ora mutu kore.

178. TAHITIAN. (*Society Islands.*)

I aroha mai te Atua i to te ao, e ua tae roa i te horoa mai i ta'na Tamaiti fanau tahi, ia ore ia pohe te faaroo ia 'na ra, ia roaa rā te ora mure ore.

179. MARQUESAN.

Ua kaoha nui mai te Atua i to te aomaama nei, noeia, ua tuu mai oia i taia Tama fanautahi, ia mate koe te enata i haatia ia ia, atia, ia koaa ia ia te pohoe mau ana'tu.

180. EBON. (*Marshall Islands.*)

Bwe an Anij yokwe lol, einwot bwe E ar letok juon wot Nejin E ar keutak, bwe jabrewot eo ej tomak kin E e jamin joko, a e naj mour in drio.

## SPECIMEN VERSES.

### 181. KUSAIE N. (*Strong's Island.*)

Tu God el lunsel fwalu ou ini, tu el kitamu  
Mwen siewunu isusla natal, tu met e nu kemwu  
su lalalfuni k'el elos tiu mise, a mol lalos  
mapatpat.

### 182. GILBERT ISLANDS.

Ba e bati taniran te aomata iroun te Atua,  
ma naia are e ana Natina ae te rikitemana, ba  
e aona n aki mate ane onimakina, ma e na  
mai n aki toki.

### 183. PONAPE. (*Ascension Island.*)

Pue Kot me kupura jappa ie me a ki to ki Na  
ieroj eu, pue me pojona la i, en ter me la, a en me  
maur jo tuk.

### 184. MORTLOCK.

Pue an Kot a tane fanufan mi rapur, ie mi a  
nanai na an Alaman, pue monison mi luku i ra  
te pait mual la, pue ra pue uerai manau samur.

### 185. HAWAIIAN. (*Sandwich Islands.*)

No ka mea, ua aloha nui mai ke Akua i ko  
ke ao nei, nolaila, ua haawi mai oia i kana  
Keiki hiwahiwa, i ole e make ka mea manaoio  
ia ia, aka, e loaa ia ia ke ola mau loa.

### 186. ETHIOPIC.

እኩወ፡ ከወዘ፡ እፋፈር፡ እንዘእብወር፡  
ለወለጥ፡ እኩዘ፡ ወልደ፡ ወልደ፡ ወሁበ፡ በር፡  
የወ፡ የወ፡ ከወእጥን፡ በቁ፡ እየተወለ፡  
እአ፡ የደወበ፡ ከወወጥ፡ ከለወለጥ፡

JOHN III. 16.

187. AMHARIC. (Abyssinia.)

## 188. TIGRE. (Abyssinia.)

የጥዘዎች፡ ፍጥቶ፡ እንዲሳይር፡ ፩፭  
ለጥ፡ ዘመን፡ ተሆነ፡ በአቶ፡ ዓይነቶች  
ወደ፡ ባይጠናል፡ ባለው፡ ከልዋን፡  
በእኔ፡ ዘተኞች፡ እቅበር፡ ከደወተ፡  
ዘልዋል፡

189. COPTIC. (Egypt.)

Пајрић сајр ћејт мепре пикосмос  
гвосте пејшнри јејшагатје љитејтније  
гима оголијијеји етпагтјејрој љитеј-  
штеветако аља љитејбр љогајиј  
њејејеј.

**190. GALLA. (South of Abyssinia.)**

Waka akana tshalate tshira alami, Umasa tokitsha aka keñe, kan isati amane aka henbane, tshenan feia aka tauffe garra duri.

## 191. KINIKÄ.

Nao ossi agomba, hikara uwe ni mana wa  
Mulungu? aka gomba, muimui munaamba, ni  
mimi endimi.—*Luke 22: 70.*



## SPECIMEN VERSES.

### 192. SWAHILI. (*E. Coast of Africa.*)

Kwani ndivyo Muungu alivyoupenda ulimwengu, akatoa na Mwana wake wa pekee, illi wote wamwaminio waupate uzima wa milele wala wasipotée.

### 193. SECHUANA. (*South Africa.*)

Gone Morimo o lo oa rata lehatsi yalo, ka o lo oa naea Moroa ona eo o tsècoen a le esi, gore moñue le moñue eo o rumèlañ mo go èna, a si ka a hèla, mi a ne le botselo yo bo sa khutleñ.

### 194. SESUTO.

Gobane Molimo o ratile lefatsé hakalo, o le neile Mora oa oona a tsuetseng a 'notsi; gore e mong le e mong a lumelang go éena, a se ke a fela, a mpe a be le bophélo bo sa feleng.

### 195. ZULU. (*South Africa.*)

Ngokuba uTixo wa li tanda kangaka izwe, wa li nika inDodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo ba nga bubi, kodwa ba be nobomi obungapeliyo.

### 196. OTIYEHERERO. (*South Africa.*)

Me serekarere omuhingo: Yehova ua tyere ku ami;: "Ove omuatye uandye, m'eyuva ndi mbe ku koatere."—*Psalm 2: 7.*

### 197. KAFIR. (*South Africa.*)

Ngokuba Utixo walitanda ilizwe kangaka, wada wanika unyana wake okupela kwozelweyo, ukuze osukuba ekolwa kuye angabubi, koko abe nobomi obungunapakade.

JOHN III. 16.

198. DAMARA. (*South Africa.*)

Omukuru oty'a suverere ouye, kutya e ua opere mukoateua ue erike, auhe ngu mn kampura mu ye, ope ha panyara, nokutya ga kare nomuinyo bu ha yanda.

199. NAMACQUA. (*South Africa.*)

|| Natigoseb gum Eloba !hūb-eiba gye Inamo, ob gye ||ēib di lguise !nai hā lgōaba gye ma, ||ēib !na ra ḥgomn hoan gā-llō tite se, Xawen nī lamö ūiba ū-ha se.

200. DUALLA. (*West Africa.*)

Loba lo bo wasi ndulo, na a boli mpom mau mo Muna, na motu na motu nyi dube tengé na mo, a si manyami, 'ndi a ma bene longe la bwindia.

201. IBO. (*West Africa.*)

*Ma otuākan Tííku hqnrū ēlu'-wana na ānya, ma ya nyére otu oli Opáraya, ma onye gwúna kwéreya, ogagí ēfū, ma ga ēwete nālū ēbigebi.*

202. HAUSSA. (*West Africa.*)

*Don Alla ya so dunia hakkanan ši ya bada Dansa nafari, en kowa ya yirda daši, ba ši gbata ba, amma ši yi rai hal abbada.*

203. NUPE. (*West Africa.*)

*Lugo ebayetinye un nán atsi eye ezabo, a-a-le etun wangí 'yeye, a-fe džin yebo ndaye nan dan alidžana nan.—(Matt. v. 16.)*

## SPECIMEN VERSES.

### 204. YORUBA. (*West Africa.*)

Nitori ti Olorun fę araiye tobę gę, ti o fi  
Ọmọ bıbi rę nikanshoso fun ni pe, ẹnikeni ti o  
ba gbà a gbó ki yio segbé, sugbon yio ni iye  
ti ko nipekun.

### 205. ACCRA, or Ga. (*West Africa.*)

Si neké Nyongmo sumo dse lę, ake e ngô e  
bi kome, ni a fę lę, e hâ, koni mofémø, ni heo  
e nô yeo lę, hie a ka kpata, si e na nanô wola.

### 206. TSCHI, or Twi. (*West Africa.*)

Nà senea Onyañkópoń do ẅiase ni, se odem  
ne ba a ọwoo no koro māe, na obiara a ogye  
no di no anyera, na wanyā dā ñkwā.

### 207. MANDINGO. (*West Africa.*)

Katuko Alla ye dunya kannu nyinuyama, an  
ading wulukilering di, mensating mo-omo men  
lata ala, ate tinyala, barri asi balu abadaring  
sotto.

### 208. MENDE. (*West Africa.*)

Gbāmailę Ngéwə iye lōi lo ní a ndōlōi, ta lo i ngi  
lōi yakpēi vēni, iyę jōni; ta lo nūmui gbi lo ngi  
hōua lo a tōnya, ę lōhū, kę kūnafo lēvu lo a jō.

### 209. TEMNE. (*West Africa.*)

Tsā yę K'úru ę pon bōlər ara-rū, hă ę sond Ọw'án-  
k'ón ę kōm glo sōn, káma w'úni ę w'úni, gwó láng-kó,  
ę tēe dinnę; kírę káma ę sólo a-nésam atabána.

210. BENGA. (*West Africa.*)

Kakana ndi Anyambé a tândâki he, ka Mâ-a vě Mwan' aju umbâkâ, na, uěhěpi a ka kamidě Mâ, a nyange, ndi a na eměnâ ya egombe yěhěpi.

211. GREBO. (*West Africa.*)

Kâre kre Nyesoa nuna konâ āh nowänena, à hnyina à sěyě āh kokâ-yu donh, be nyâ be à po nâ hanhete, à neh te wanhan, něma à mu konâ-se-honhnonh kâ.

212. MPONGWE. (*West Africa.*)

Kânde Anyambië arândi ntye yinlâ nli ntândinli mě avenlië Ojwanli yě wikika, inlë om' edu o bekelië avere, ndo e be doanla nl'eměnla zakânlakâ.

213. DIKELE. (*West Africa.*)

Nadiambilindí Anyambië a midinh pěnzhe nyi na thadinh thatí thö tha yě mivë Miana ngwëi ngwadikika, na mutyi jěshë ngwa yě bundlië a tyi magwa, nji a bë' na thaki' th' adukwa jeshë.

214. GALLA. (*South of Abyssinia.*)

ΦΦΡ· : አነፍ· : በ.ቁ : ሌፋ : ሌፋ :  
ቁለተር. :: እልማት : ሌፋ ; ተከታታለማት :  
ነተት :: ተን : አስተ : እመን : ሆንድ :  
አነጋገድ :: ፍጋማት : በረ. : በረ.ቁ : እጋጋጋ :  
ሙስ ::

215. BULLOM. (*Near Sierra Leone.*)

Ntunký kandirr no tre kë aniah èboll, leh ngha ngha keh mpant no nkeleng, nu kulluh papah no, wonno cheh ko kë foy.—(Matt. v. 16.)

SPECIMEN VERSES.

216. EWE.

(Gold Coast.)

Ke ſi ke n̄en̄em Mawu el̄a xexe la me, bena  
et̄šo ye n̄uto vidšidši deka he na, ne amē sya amē,  
si exo edši ese ko la, mele t̄šotšro ge wò, nekpe  
wòakpo agbè mav̄o la.

217. BERBER.

(North Africa.)

مَذَيْلَ مَعْلَمْ كُنُوْ دِمْوَنْ الْهَمْ بَقْسَنْ اسْتَقْكِمْ أَرْوَ  
أَنْوَنْ الْمَعْطَأْ أَعَالِ أَنْقَدْشَ أَمْبَابَعَنْ أَفْقَنَأْ  
أَذْبَكْ أَرْحَ أَعَالِ إِيَانْ أَعْتَسْقَسْ  
(Luke xi. 13.)

218. GREENLAND.

Sillarsúb innue Gudib taima assakigei,  
Ernetue tunniullugo taukkonunga, tamarmik  
taursomunga opertut tammarkonnagit, náksaun-  
gitsomigle innursútekarkollugit.

219. ESQUIMAUX.

Taimak Gudib sillaksoarmiut nægligiveit,  
Ernetuane tunnilugo, illunatik opertut tap-  
somunga, assiokonnagit nungusuitomigle in-  
nogutekarkovlugit.

220. CREE (Roman). (British America.)

Weya Muneto ā ispeečhe saketápun uske, kē  
mākew oo pauko-Koosisana, piko una tapwāto-  
wayitche numoweya oo ga nissewunatisséty, maka  
oo ga ayáty kakekā pimatissewin.

221. CREE.

ΔΙΛΔΙΡ ḥP"Č' PΥΤΓČ' ΔΙΡΡΩ ՚ P"Δ"R  
T'P' ΔVΔP'Δ, ΔΔΔ' ΔCΔΔP'Δ. Δ' P'P  
Δ'ΔΔP'Δ, L'P' Δ' ՚ P'P' ΔΔP'Δ.

222. MIC MAC. (*Nova Scotia.*)

Mūdu Niescam teliksacuus wsitcumus wedjì  
igunum-wedo-gub-unu newktui-bistadjuu newisul,  
cunlamān m'sit wen tān kedlamsite utjinincu, mā  
unmadtjinpuic, cādu wsicet's apçwāws m̄madjwocun.

223. TINNE, or Chippewyan. (*Syllabic.*)

ΔP'Δ ΔP'Δ ՚ ΔP'Δ ՚ ΔP'Δ ՚ ΔP'Δ ՚ ΔP'Δ ՚ ΔP'Δ  
ΔP'Δ ՚ ΔP'Δ  
ΔP'Δ ՚ ΔP'Δ

224. TINNE (*Roman.*)

Aapeech zhahwaindung sah Keshamunedoo  
ewh ahkeh, ooge-oonje megewanun enewh atah  
tatabenahwa Kahoogwesejin, wagwain dush ka-  
tapwayainemahgwain chebahnahdezesig, cheah-  
yong dush goo ewh kahkenig pemahtezewin.

225. TUKUDH. (*Loucheux Indians.*)

Kwugguh yoo Vittukoochanchyo nunh kug  
kwikyit kettinizhin, tih Tinji chihthlug rzi  
kwuntlantshī chootyin tte yih kyinjizhit rsyet-  
tetgititelya kkwa, kō sheggū kwundai tettiya.

226. MALISEET. (*New Brunswick.*)

Eebūchūl Nūksam ēdooche-moosajītpūn oos-  
kitkūmīkw wējemelooētpūn wihwebu Ookwōōsūl,  
wēlamān 'mseu wēn tan wēlāmsütük oohükēk,  
skatüp üksekāhāwe, kānookūloo ooteinp askū-  
mowsooagūn.

## SPECIMEN VERSES.

### 227. MOHAWK. (*N. Am. Indian.*)

Iken ne Yehovah egh ne s'hakonoronghkwa n'ongwe, nene rodewendeghton nene raonhàon-rodewedon rohhàwak, nene onghka kiok teyakaweghdaghkon raonhage yaghten a-onghtonde, ok denghnon aontehodiyendane ne eterna adonhèta.

### 228. CHOCTAW. (*N. Am. Indian.*)

Chihowa yut yakni a i hullo fehna kvt, kuna hosh yumm̄a i yimmikm̄t ik illo hosh, amba ai okchayvt bilia yo pisa hi o, Ushi achufa illa holitopa ya auet ima tok.

### 229. SENECA. (*N. Am. Indian.*)

Neh sah'ah ne' sòh jih' ha nò'oh gwah Na' wén ni yòh' he'yo än ja deh, Neh No'a wak neh'' sho' kuh sgat ho wi'yä yäh tot gah wäh' ha o' gweh da wiih heh yo än'ja deh'; neh neh, Son' dih gwa'nah ot äo wa'i wa gwén ni yòs, täh äh' ta ye'i wah doh', neh gwaa', nä yò'i wa da dyeh' ä ya'go yän daht' ne' yòh heh'ò weh.

### 230. DAKOTA. (*N. Am. Indian.*)

Wakantanka oyate kin cantewicakiya, heon Cinhintku isnana icage cin wicaqu, qa tuwe awacin kinhan owhanke kte sni, tuka owhanke wanin wiconi yuhe kta.

### 231. OJIBWA. (*N. Am. Indian.*)

Gaapij shauendy sv Kishemanito iu aki, ogion-jimigienvn iniu baiezhigonijin Oguisvn, aueguen dvsh getebueienimaguen jibunatizisig, jiaiat dvsh iu kagige bimatiziuin.

JOHN III. 16.

**232. MUSKOKEE.** (*N. Am. Indian.*)

Hesaketvmese ekvnv vnokece mahet omekv,  
Eppuce hvmkuse heckuecvte emvtes, mvn  
estimvt oh vkvsamat estemerkekot, momis  
hesaketv yuksvsekon ocvren.

**233. CHEROKEE.** (*N. Am. Indian.*)

Thetaysz hsiy O'lwow-a o'f-g'ry rga, s'g'ry  
o'w'rs O'w'k' eay o'c'r'ag' o's-l'a-a, ug  
eay s'aa'g'g'w'k'w'k' o'f'g'w'w'k' h'k'r', Eh'w'w'w'k'  
o'c'r'w'.

**234. DELAWARE.** (*N. Am. Indian.*)

Woak necama guliechttagunenanall kmat-  
tauchsowoagannenanall, taku kiluna nechoha,  
schuk ulaha wemi elgigunk haki omattauchso-  
woaganowa oliechtonepanni.—*1 John 2: 2.*

**235. NEZ PERCES.** (*N. Am. Indian.*)

Kunki wiwihnath, awitaaishkaiikith, uyikashliph, wiwatashph, Awibaptainaiikith immuna Pishitpim wanikitph, wah Miahspim. Wanikitph, Wah Holy Ghostnim wanikitph.—*Matt. 28: 19.*

**236. MAYAN.** (*Yucatan.*)

Tumen bay tu yacuntah Dioz le yokolcab,  
ca tu caah u pel mehenan Mehen, utial tulacal  
le max cu yoczictuyol ti leti, ma u kaztal, uama  
ca yanacti cuxtal minanuxul.

**237. MEXICAN, or Aztec.**

Ni mehuaz yhuan ni az campa cå in no tåtzin  
yhuan nic ilhuiz: No tåtzin é, oni tlåtlacô ihui-  
copa in ilhuicatl yhuan mixpan têhuatl.—(*Luke*  
*xv. 18.*)

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SPECIMEN VERSES.

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**238. NEGRO-ENGLISH.** (*Surinam.*)

Bikasi na so fasi Gado ben lobbi kondre, va a gi da *wan* Pikien va hem, va dem allamal, dissi briebi na hem, no sa go lasi, ma va dem habi da Liebi vo tehgo.

**239. CREOLESE.** (*West Indies.*)

Want soo Godt ka hab die Weereld lief, dat hem ka giev sie eenig gebooren Soon, dat sellie almael die gloov na hem, no sal kom verlooren, maer sal hab die eewig Leven.

**240. AYMARA.** (*Peru.*)

Hucama Diosaja mundo munana, sapa Yokapa quitani, taque haquenaca iau-siri iñayan hacaña-pataqui.

**241. ARRRAWACK.** (*Guiana.*)

Lui kē uduñā abba Wadili uria karaijakubá je namaqua Wunabu ubannamāmutti, nassi-koattoanti tuhu Wunabu ubafiamün. Lui kē-wai assikissia namün ikissihü, pattahü na kakünti, hallidi na kassikoanibia ba ukun-namün.—*Acts 17: 26.*

**242. QUICHUAN.** (*Argentine.*)

Pachacamackea chicatami runacunata munarca, chay Zapallay-Churinta kokcurca, tucuy paypi yñiic, mana huañunancap, uiñay cauzay-tari apinanpac.

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## ABOUT THE SPECIMENS.

Making due allowance for repetitions, the foregoing specimens represent about 213 languages and dialects.

It is interesting to note a demand still existing for some of the earliest versions, which, though antiquated in form, are still used in church services and by scholars. Among these are: the Syriac, Coptic, Ethiopic, Armenian, Georgian, and Latin. Versions were made at an early date in Arabic, Persian, and Amharic, but the specimens here given are taken from translations of more recent times.

A large number of versions came into being in connection with the Reformation, and before the year 1650 every country in Europe, except Portugal, Russia, and Turkey, had at least the New Testament, and generally the Bible, in a language spoken by the great majority of its people.

The versions originating outside of Europe, with a few exceptions which will readily occur to the reader, have been made almost within the life-time of men now living, and they illustrate the dependence of modern efforts to evangelize the world upon the printed Scriptures, and the desire of missionaries to furnish them to their adherents.

It should be remembered, however, that only a small part of the work of translating has yet been done. Numerous languages and dialects are spoken, especially in Africa, which have not been even studied by scholars from Christian lands; and, in many cases, versions which are represented in this pamphlet by specimens embrace only the New Testament, or, it may be, a single Gospel. One hundred and seventy consecutive specimens represent fifty-six translations of the entire Bible; of which, thirty-five were circulated in Asia, nine in Africa, nine in the Islands of the Pacific, and only three on the continent of America.

## WHAT ABOUT THE FUTURE?

Speaking of a comparatively limited area, a learned author (Mr. Cust) suggests: As regards the Peninsula of Nearer India, scores of its languages will disappear under the pressure of the magnificent Aryan vernaculars of Northern India (the Hindi, Bengali, and Marathi), and the two great Dravidian vernaculars of Southern India (the Tamil and Telugu), which will become the linguistic media of 200,000,000, charged fully, perhaps immoderately, with loan-words from Sanskrit, Arabic, Persian, and English. In these languages will be developed a new Anglo-Indian culture, and perhaps a new religion.

The characters in which these languages will appear in the future is uncertain, and there will probably exist, as now, two Northern varieties, the Nagari and Bengali, and two Southern, the Tamil and Telugu, while the adapted Arabic and the adapted Roman characters will be largely used by the state, the missionaries, the foreign communities, and all who stand outside the great Brahminical religion.

If we are wise in time, all those teeming millions, who are ready to pass from paganism and savagery to some form of book-religion and civilization, will be led gently into Christianity and the use of the Roman character; their language must depend upon the innate strength of their own non-Aryan form of speech in the death-struggle which must take place with the great Aryan vernaculars.

As regards the Peninsula of the Farther India and the Archipelago, it is hard to form any linguistic horoscope. The great vernaculars of Burmese, Siamese, and Annamite will probably dominate on the Continent, and Malay and Javanese in the Islands. For Malay, as for Hindustani, a magnificent future may be anticipated among the great speech-media of Asia and of the world.

## BIBLE SOCIETIES.

One characteristic feature of the nineteenth century is the formation of Bible societies for the publication and distribution of the books of Holy Scripture. The sixteenth century was prolific in new versions of the Holy Bible, and the seventeenth century saw a large circulation of copies, no less than 472 editions of the authorized English version having been published before its close. But it was reserved for these later years to behold the hearty union of Christian men standing on the broad platform of the Bible, and leagued together for the single purpose of disseminating the Scriptures in the received versions where they exist, and in the most faithful where they may be required. First among these associations was the BRITISH AND FOREIGN BIBLE SOCIETY, founded in 1804, which at the close of its eightieth year, having extended its operations to almost every country in the world, had put into circulation more than *one hundred million copies* of Bibles, Testaments, and portions of the Bible, in above *two hundred and sixty* languages and dialects, and had expended nearly *ten millions sterling* in translating, printing, and disseminating the Scriptures. While one-half of its total issues are in the languages of the United Kingdom, it has its agents and correspondents, colporteurs and depots in every part of Europe, and besides this, Syrians and Persians, Indians and Chinese, Abyssinians and Kafirs, the islanders of Madagascar, New Zealand, and the South Seas, Mexicans and Esquimaux, with many others, can say that through its means they hear in their own tongues the wonderful works of God. Schools and hospitals, prisons and reformatories, railway stations and hotels, the army and the navy, can testify to the blessing it has conferred on them. Poverty, trouble, sickness, and even blindness, present a claim to which it never turns a deaf ear.

## THE AMERICAN BIBLE SOCIETY

Was organized in the city of New York, in May, 1816, by a convention of delegates from Bible societies in different parts of the country. It had been preceded by a large number of local and independent organizations, the oldest of which was that established in Philadelphia in 1808, but most of these became satisfied of the advantage of concentrating their resources and energies, and cheerfully enrolled themselves as auxiliaries of the national Society.

The Society was afterwards incorporated by the legislature of New York, and empowered, on certain conditions, to take real estate by gift, bequest, or devise, so that it is fully competent to guard all trusts committed to its custody.

Its business is conducted by a Board of Managers, consisting of thirty-six laymen of various Christian denominations.

Its work is benevolent and unsectarian. It has but one aim, and that is to encourage a wider circulation of the Holy Scriptures. Its fundamental law requires that this should be without note or comment. The only version in the English language which it can circulate is that which has been commonly received since the year 1611. It aims to extend its influence to other countries, Christian, Mohammedan, and Pagan, and during the last year has aided in circulating the Scriptures in France, Spain, Germany, Austria, Italy, Norway, Sweden, Russia, Siberia and the Amoor, Greece, Turkey, Syria, Persia, India, Siam, China, Japan, Mexico and Central America, Brazil, Uruguay, the Argentine Republic, Chili, Bolivia, Peru, Africa, the West Indies, and the Islands of the Northern Pacific. At the close of its sixty-eighth year its total issues of Bibles, Testaments, and integral portions of Scripture are 43,892,031, its expenditures in this work having exceeded *twenty-one millions of dollars.*

## TRANSLATIONS.

Since the era of Bible societies began, the Christian scholarship of the world has produced not far from three hundred versions of the Bible or parts of the Bible; and more than two hundred languages and dialects have thus for the first time been enriched with the literature of this book. For the making of new versions, involving, as in many cases it has done, the reduction of a language to writing, the compilation of a dictionary, and the construction of a grammar, the world is indebted to the learning, the piety, the philanthropy, and the indefatigable zeal of Christian missionaries of various lands.

Few persons appreciate the difficulty of rendering the Scriptures from the original Hebrew and Greek into languages which have not been previously pervaded and moulded by Christian thought; yet in laying foundations for generations that are to follow, one may well devote to the work the energies of a lifetime. The translation of the Bible into Arabic, by Dr. Eli Smith and Dr. Van Dyck, required the labour of sixteen years. Dr. Schauffler, of Constantinople, completed in 1874 the translation of the Turkish version of the Scriptures which he began as long ago as 1860. Fifteen years of continuous labour were spent by Dr. Schereschewsky in rendering the Old Testament into the Mandarin Colloquial. After forty years of study and of missionary labour, Dr. Williamson and Dr. Riggs completed their Dakota version of the Bible, and one of them estimated that he spent on an average full thirty minutes on each verse he translated. Protestant missionaries were sent to Japan in 1859, but twenty years had passed before their translation of the entire New Testament was ready for circulation. These are illustrations of the labour expended by Christian missionaries in the preliminary work of preparing new versions of Scripture.

## EARLY PRINTED BOOKS.

The earliest book known, printed with moveable metal types, is a folio Latin Bible published at Mentz about the year 1455. No tradition gives the number of copies, which was probably less than three hundred. Many of these were printed on vellum, a material made from the skins of very young kids and lambs, which, though costly, was preferred to paper. As each Bible contained 641 leaves, the skins of more than 300 animals were required for every copy. In that century two men, working at one press, could print 300 sheets a day.

The version of the English Bible now in common use was first printed in 1611, in a folio volume which contains about 1,200 pages, each measuring 16 inches by 11. If two pages were printed at one time, and 180 impressions were taken in an hour, each press, in a day of ten hours, would yield the equivalent of three Bibles, and ten presses would be required for a production of 9,000 Bibles a year.

At the Caxton Exhibition, in London, 1877, it was considered a noteworthy feat that within twelve consecutive hours a hundred copies of the Bible were printed in Oxford, forwarded to London, and there fully bound in morocco, and exhibited the same day at the South Kensington Museum.

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## THE MANUFACTURE OF BIBLES.

The printing for the American Bible Society in English, and in some foreign languages, is done in New York, at the Bible House, upon fifteen Adams presses of medium size, and six stop-cylinder presses of the largest size, the capacity of the whole being sufficient for the annual production of about two million volumes of the Scriptures, large and small.

The stop-cylinder press takes a sheet of paper, 32 by 44 inches; and printing 64 pages, 24mo, at each impression, throws off 960 pages, or the equivalent of one small Bible, every minute. This is at the rate of six hundred Bibles a day. Volumes of large size are completed with corresponding rapidity, the largest quarto volume requiring only about eight minutes of press-work.

In the bindery, the use of modern machinery contributes to the economy of manufacture. Twelve book-folding machines and six book-sewing machines, each of which requires a single attendant, do the work of more than a hundred hand folders and hand sewers. Each folding machine is expected to fold from 1,500 to 1,800 sheets an hour, and each sewing machine does the stitching of 1,500 sheets in the same time. A visitor who spends four minutes at the press, and as much at each of these machines, sees in that time what is equivalent to the printing of four Bibles, the folding of two, and the sewing of two.

At the same time, it is not intended that the most rapid operations of manufacture should interfere with thorough and enduring workmanship.

In general, the Society's printing is done from its own electrotype plates, which have been prepared with great care and at a large outlay. Especial pains are taken with the proof-reading, and it is believed that publications can rarely be found which are so uniformly free from errors of the press.

In foreign lands, the printing for the Society is done sometimes from plates, but more usually from types, or from lithograph stones, or engraved blocks of wood, according to the customs of the people for whose benefit the Scriptures are prepared.

## CIRCULATION.

There were issued from the Bible House, New York, in the year ending March 31st, 1884, 1,357,051 volumes, of which 474,425, or more than one-third, were Bibles. About five-sixths of the whole were in English; of the rest, 69,625 were in German, 32,937 Spanish, 27,909 Swedish, 24,437 Danish, 8,120 Portuguese, 5,061 French, 6,000 Italian, and 4,600 Welsh.

About 600,000 volumes were purchased by auxiliary societies; 480,000 were committed to the Society's colporteurs; 150,000 were sold at the Bible House, at retail or to dealers; and about 50,000 were put in circulation in the form of grants to individuals, churches, Sunday schools, and benevolent organizations. Nearly 60,000 copies were sent to foreign countries: to the West Indies, 5,418; to islands in the Pacific, 4,461; to Mexico, 12,798; to Central and South America, 17,191; to Africa, 12,025.

The total distribution in foreign lands exceeded 510,000 copies, including 200,000 in China, 34,000 in Japan, 52,000 in Turkey, Greece, and Egypt, 5,500 in Persia, 9,000 in Brazil, 13,900 in La Plata, 13,000 in Germany, 24,000 in France, 6,900 in Spain, 8,300 in Austria, and 36,000 in the Russian empire. In effecting this distribution more than 400 colporteurs were employed in the United States, at the expense of the American Bible Society, and three hundred and twenty-eight persons were similarly engaged in foreign lands.

The circulation of the British and Foreign Bible Society during the same period was 3,118,304 copies, of which 827,850 were Bibles, and statistics show that since the year 1804 more than one hundred and eighty millions of Bibles, Testaments, and integral portions of the Bible, have been distributed in all parts of the world through the agency of Bible societies alone.

## NEED OF BENEVOLENT CONTRIBUTIONS.

The American Bible Society appeals to all who love the Bible to aid its work of circulating the Scriptures.

1. Its publications when sold yield no profit, the prices being put so low as to return no more than the cost.

2. Its annual grants of Bibles and Testaments for distribution in our own land are numerous, and with the growth of our population, the number of those who look to it for aid is constantly increasing.

3. In its colportage work, in connection with the fourth re-supply of our country, it aims to search out all destitute families and to carry the Bible to their very doors.

4. It makes other large expenditures to promote the wider distribution of the Scriptures, especially in destitute parts of the land.

5. Its aid is freely extended to foreign lands, and especially to those in which American missionaries are labouring; in this way more than one million dollars in money have been expended during the last ten years.

6. While the expenses of administration at the Bible House are provided for by the rentals of a building erected through the liberality of the citizens of New York, the Society is dependent upon the free gifts of the public for all other departments of its beneficent work. By remembering the Society in their wills, as many generous men and women have done, its friends may help its work after their own decease.

### Form of a Bequest to the Society.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of

, to be applied to the charitable uses and purposes of said Society.

## HOW TO HELP THE SOCIETY'S WORK.

The sole object of the Institution is to encourage a wider circulation of the Holy Scriptures without note or comment. In this it seeks the hearty co-operation of all who love the Bible. Its friends may aid its work—

(1) By buying and circulating its books. Its publications are admirably adapted for all classes of persons: books in large type for the aged; in raised letters for the blind; parts of the Bible for the convenience of readers who prefer not to hold a heavy book; reference Bibles for those who compare Scripture with Scripture; Bibles in various languages for foreigners; and of various sizes for pulpits, families, travellers, scholars, and others. Being offered for sale at cost, these Bibles do not often make their way through the ordinary channels of trade, and are seldom advertised in newspapers. Still they are widely distributed through the country, and may be found or ordered through the *county depositaries* at numerous points, or through any dealer in books. Whoever buys for distribution to the poor becomes a helper in this work.

(2) By commanding the Scriptures to others, and convincing men that they owe it to themselves, their families, their country, and their God, to own, read, and study this sacred book.

(3) By entering heartily into arrangements providing for a thorough and economical resupply of districts with the Bible. This home-work of exploration and supply falls properly within the province of local societies auxiliary to the American Bible Society. Their efficiency and success depend mainly upon the voluntary co-operation of churches and individuals.

(4) By sending donations to the American Bible Society for its benevolent work in our own and in foreign lands, that it may sow the seed of truth in the great and accessible field which opens before it.

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### BIBLES AND TESTAMENTS.

The publications of the American Bible Society are offered to all who desire to purchase, in any quantity, at cost prices.

Accuracy of the text and substantial quality of material and workmanship distinguish the Society's publications.

A catalogue of the Bibles and Testaments published and for sale by the Society may be obtained on application at the Bible House, New York.



### THE BIBLE SOCIETY RECORD,

a monthly periodical of sixteen pages, designed to furnish information concerning the preparation and distribution of the Scriptures at home and abroad, is mailed from the Bible House to subscribers, at thirty cents a year for a single copy.



## REVIEW ARTICLE

The relationship of the epigenetic mechanism to cell differentiation is a question that has been the subject of much research.

One aspect of this research is the study of the epigenetic mechanism and its role in the development of the embryo.

Another aspect of this research is the study of the epigenetic mechanism and its role in the development of the embryo.

## Epigenetic mechanism

The epigenetic mechanism is a process that involves the modification of the DNA sequence, without changing the sequence itself. This process can be influenced by environmental factors, such as diet and exercise, and can also be influenced by genetic factors, such as genes that are involved in the regulation of the epigenetic mechanism.

*Gaylord*

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